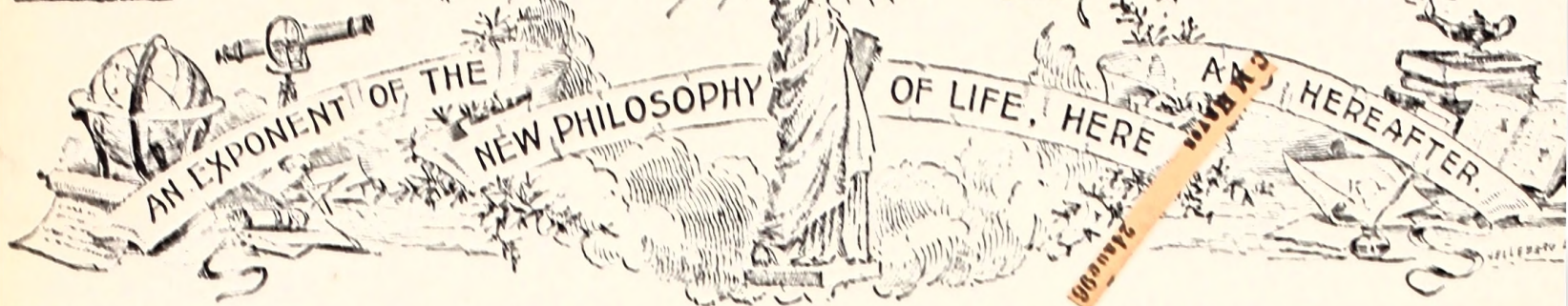


# LIGHT OF TRUTH



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CINCINNATI, SATURDAY, APRIL 4, 1896.

VOLUME XVIII.

Written for the LIGHT OF TRUTH.

## ONLY A STEP.

BY MARY T. LONGLEY, M. D.

Author of "Outside the Gates," "Crooked Paths," "Nameless," "When The Mourning Comes," etc.

### CHAPTER XXII.

#### LOVE'S TRIUMPH.

"The greatest thing in the world is love. Though one hath the tongue of angels and the glory of intellect as bright as burning suns or gleaming stars, though his step be swift and his power strong, and though his talents be those of a master in the finest of glorious arts, and hath not love in his heart it is as if he were cast in a shapeless mould and were but a mass of brazen dross.

"Love is the power that shall redeem the world from the bondage of oppression, the heat all that shall cure the sick soul of its malady and lift the fallen from their low estate; in its majesty and power love will prove the herald of earth's brightest day, and you, dear friends, in your several works, and in your united helpfulness to mankind will reap the fruitage of the love that you have sown in kindness unto all."

It was the voice of Louise Beamer uttering these words, but the brain that inspired them was back of hers and the light that shone through her countenance in this passing moment was such as could only be caught from celestial spheres.

It was a select little company that now sat in communion with their heavenly visitants in the seance-room and office at the Home that had always been sacred to Victor and Madame Vane. In that gathering we recognize only friends, for no unfamiliar face is there, friends, to each of whom this place is truly holy ground. There is Victor Price and beside him is his wife, Grace, radiantly beautiful in her new found health and vigor, the shining meshes of her hair gleaming like golden threads in the mystic light, her sapphire eyes showing no trace of the weakness and loss of power that had once been theirs. She was clothed in a simple gown of dainty heliotrope shade, the soft woolen folds of which fell gracefully from throat to feet, relieved only by a fall of snowy lace at neck and wrists which were fastened by the pretty sunflower pin of enamel and gold which is the emblem of the spiritualistic faith, for Grace was a strong character and never did things in a half hearted way, and now that she had thoroughly entered the ranks of Spiritualism she chose to wear its badge upon her robe—and the same may also be said of each one of our friends who are assembled in spiritual counsel this night of which we write.

Just beyond Mrs. Price is Louise Beamer, the now entranced medium who is uttering words of advice and instruction to the company. Sweet little Louise who is a helper and a stay to many human souls on either side of life. Her gown is of spotless white,

lined with stripes of glistening gold, which sets off her glossy dark locks and creamy complexion with pleasing effect.

On the other side of Victor sits Isabel Ivy Clarkson, tall, divinely fair and beautiful, her lustrous dark eyes lighted by the splendor of her soul's rich power, her raven silky hair coiled low on her neck and caught by a golden pin—one of the few trinkets she had preserved from her finery of other days. Most of her jewels, including the magnificent diamonds, as we know, had been converted into money and placed in the treasury of the "Forest Grove Home and Hospital," to be used in its support. The diamonds had been heirlooms in her mother's family, descending for generations from the old French nobility, to which her ancestors belonged ere her maternal sire sought these shores and settled in old Virginia, and they had been revered as such for centuries perhaps. But Isabel knew that in sacrificing them to the needs of humanity she gained the blessing of mother and other angels from the heavenly shore.

She, too, is partially influenced by spirit power as she listens to the words falling from the lips of Louise, for she can see the spiritual presences and understand the work they have to do. Isabel is still matron, nurse and physician at the Home. This day like other days has been passed mainly in attending upon the sick, the aged and the restless, but now she has come into the seance-room, clothed in garments especially worn for this hour, knowing that here she will find rest and strength.

Isabel, as she sits between Victor and one other whom she loves, watches the movements of various spirit visitors, among whom she notices her own parents. She has never seen them together before, nor indeed has she beheld her father in such a beautiful light as that which encircles him now—her fleeting visions of him heretofore have been as of a troubled spirit, somewhat restless and ill at ease, with a severe or stern aspect, but to night he seems all benevolence and light, as he smiles upon his child with tender approval and love.

She is clothed in garments of lacy substance, the outer of which is a robe or wrap of finest silken sheen white as the crested billows of foam through the meshes of which gleam a rosy tint, caught from the under robe of sunrise hue. Isabel wears no ornament at wrists or throat save a massive golden lock of depending from a narrow velvet band of ruby glow. This is the gift once brought to her by her lover's soul in his astral visit to her and Victor in the long ago, and this only with the sunflower golden badge is the decoration that she ever wears.

But who is the one remaining member of this happy band, he who is seated at the side of Isabel and who completes the little circle of five tried and trusted friends? Who, indeed but Harold Bond, artist and philanthropist, mystic and seer, the man of great talents and of spiritual power. One who has been tried in the crucible and has come out refined in soul and mind. Yes, it is Harold, once more returned to his native land, handsome, gifted, refined, like a god of many graces to look upon with his pale, high arched countenance, commanding figure, deep, dark blue eyes and rings of golden hair, and the light of spiritual power and, conquest

in every curve and shading of brow and lips and chin.

Yes, Harold has come back, has been back several months; leaving the form of his beloved mother beneath a marble urn in the beautiful cemetery at Florence, where she wished it to repose. She had passed away quietly and with only a little tired sigh as a baby slinks to rest, but not before she had learned of the beauty and usefulness and reality of spirit life through the mediumship of her son. She had learned other blessed lessons too and gained higher conceptions of truth, so that within the last year of her life the suffering woman had grown very near to spiritual things. She had lived long enough to see her son recognized and welcomed in the highest circles of culture and refinement; to witness his works of art received with plaudits and encomiums even though each production of his brush taught some spiritual truth or gave evidence of the immortality of human souls. To hear his name blessed by the forlorn and needy unto whom he gave help and cheer from his store; and—most priceless truth of all to her soul—she had lived long enough to know beyond all doubting that the inheritance of shame in his life had been overcome, that the tendency to do wrong had been supplanted by the higher leading toward the right, and that never again could he be tempted to rob his fellow men; and the lesson—that this story has mainly tried to teach—that the law of heredity may be turned from an evil operation to one of good, bringing the nobler traits of character into activity by the effort of the soul to reach and work along spiritual lines of progress and growth, had been fully learned by the little mother ere she wandered from the earthly scene.

Yes, Harold had come back and had taken a place among men. He was warmly welcomed too, for few there were to remember or criticize his earlier life now that he had grown so famous in his art and had won such a grand name among the philanthropists as well. But he was modest and unassuming, going rarely into social scenes, attending to his own pursuits, and finding no pleasure as rare as that which came to him from a visit to Isabel, or at a seance in the "Home."

But Louise is still talking in words of counsel and cheer, or rather it is Blanche who is making this little tender address to her friends, using Louise as her mouth piece of the hour. No one doubts her presence and her identity. The announcement of her name gives them pleasure for she is a welcome guest. There is no air of incredulity, or distrust here, for they have confidence in each other and know that each heart is free from deception while all are open to truth.

As the seance advances the room becomes shaded with a mellow light tinged with roseate hue, and perfumed with sweet odors as of lilies and other dainty flowers. A gentle chiming of soft musical notes is plainly heard, which makes a perfect accompaniment of sweet sounds to the spoken words. Then too the light that illumines Louise increases until her face is fairly transfigured, and in place of her familiar features the countenance of Madame Vane is seen to gleam upon them in ecstatic joy.

But presently the influence changes and another spirit speaks. They can not tell by the face who has possessed the medium, but in a moment they learn

that the sainted mother of Isabel come to greet her child.

"Daughter!" said the celestial "I come for a few words this. Listen, and do not doubt the truth which I speak through these lips. The spirit who preceded I given the friends an address up power of love—let me apply this vividly to thyself: Love for I thy is in thy heart, my child, to thy soul mate and companion who beside thee—and which is as pure true as the more universal love sways thy life—enfolds and per thy being, yet doth thou express one, and withhold the other in fulfillment. I have listened to thy this day, and know that thee den soul its richest boon, because thou feel bound by a sire's command this must not be, thee must be wed the dear one of thy heart!"

There was a pause until Isabel tremulous accents said:

"It can not, can not be. I receive your loving care and guidance precious mother, and I respect wish. I know that even now no your counsel greets me through medium's lips, but I can not, give the promise that you ask."

"Did I not hear you say this day, child, in answer to thy lover's that if thy father's command be lifted, and his consent to thy gained, thou would no longer de dear one who pleads to take the home as mistress and queen?"

At the words of the spirit Isabel a little sigh, even as her lover's fell in gentle touch upon her, as he too recognized the words which had spoken in a private interview him that day, when no more themselves was nigh.

"Yes, oh yes," softly echoed the tried woman, "but this can be his words follow me, and I know even from beyond the tomb I demands my obedience to his will."

"He has commanded it, my child the past is gone. Hast thou not seen how changed thy father is benignant he has become. Good lofty purposes, unselfish sacrifice the part of Harold and thyself to with the active forces of spirit I tug upon and within him have with this change. Like Paul he can claim: 'Whereas I was once blind I can see.' He no longer forbids marriage with thy choice, but thee tender blessing, as I do this."

In a moment the medium's face came again transfigured, not as that of the spirit mother, for summed the appearance and likeness old Judge Clarkson with unmistakable clearness and power.

Then from the depths of that form issued the well known to that voice that had been long heard mortal ears, pouring forth a direct yet impassioned plea for forgiveness and for the continued respect and of his daughter and her suitors. Bond. It was an impressive scene one which can not be depicted by talen. A hush had fallen upon little company, the music had ceased vibrate on the air, only the tones of that venerable man heard, while his daughter, sinking her knees by his side bowed her head upon his lap.

But he would not be comforted she spoke the forgiveness he asked and gave the promise that he ask

Continued on Fourth Page.



## Philosophy and Facts.

WRITTEN FOR THE LIGHT OF TRUTH.

### THE SOURCES OF CHRISTIANITY.

An Historical-Philosophical Essay  
--The Past and Present.

WM. EMMETTE COLEMAN.

#### PART II.

In an interesting paper by Mr. C. Staniland Wake, entitled "The Religion of the Future," I find various statements relative to the derivation of certain parts of the Christian faith from other religions, and to certain alleged parallels between Christianity and other forms of religion. In the interest of truth it is proposed to consider some of these so called points of contact in the variant cults.

We are first told that Christianity originated at a centre which was profoundly affected by the religious philosophy of Greece, which again had preserved and developed ideas derived from the esoteric teaching of a religious system at one time universal among the cultured peoples of almost prehistoric antiquity. I must confess my inability to coincide with this statement. Christianity originated in Palestine, in Judaism, which certainly was not profoundly affected by Greek philosophy. Hellenic and Alexandrian Judaism were affected somewhat by Greek philosophy, as manifest notably in the writings of Philo Judæus. But Palestinian Judaism was but little touched by Hellenism. It is beyond reasonable doubt that the Galilean peasant, Jesus, his disciples, fishermen and other unlettered folk, knew nothing of Greek philosophy. The writings of Paul show scant acquaintance with Greek philosophy; and in its initial stages the influence of Hellenic philosophy on the new Jewish religion was meagre. Later in the second century and subsequently, many important modifications were made in the growing faith by contact with Greek thought. More light is desired by me upon the esoteric teaching of a religious system at one time universal among the cultured peoples of almost prehistoric antiquity—from which alleged esoteric teachings Grecian philosophy preserved and developed ideas. I fail to find any record of any universal faith among the cultured peoples of antiquity, nor can I find any trace of the "esoteric" teachings pertaining to this universal religion. I am constrained to regard this universal faith and its esoteric doctrines as both myths. No matter how far we go back, we find great differentiation in the religious systems of cultured peoples. The two oldest of the cultured peoples of the ancient world were those of Egypt and Akkad-Babylonia. These religions are the most ancient of which we have record, and they were widely divergent, and certainly were not members of a universal religious system. At every stage of the history of the religion of every cultured nation of antiquity, India, China, Assyria, Persia, Arabia, Persia, Media, Elam, Parthia, Syria, Israel, Judæa, and all the rest, differentiation and marked divergence from other religions obtain. At no time in the history of the cultured nations do we find any trace of a universal faith common to them all. Necessarily, in the nature of things, every religion has traits common to all others, whether connected with them directly or each of independent origin. The religions of some of the nations of antiquity were connected with each other, the progeny of a common ancestor, offshoots from a common stock; but at no time, within recorded history, was this true of all of said nations. At no time, so far as we have knowledge, was there a common faith among the Aryans, Semites, Hamites, and Turanians so called. And there is no vestige of any common "esoteric" teaching in these variant cults. This so-called esotericism in ancient religion is merely a figment of the imagination, born of nineteenth-century speculation and fabrication. To a limited extent, "mysteries" and secrets were found in some of the philosophies

and mythologies of the ancient world; but there is not a particle of evidence that a uniform system of esoteric doctrine formed a part of all the religions of the cultured peoples of antiquity. Such an idea is extremely irrational. When was there a confraternity of nations in the past such as was requisite to produce this remarkable state of affairs? A union or harmony of religions, exoteric or esoteric, it may safely be said, was never possible, or even thought of, in all probability, in the Oriental world. This vagary had its genesis in the brains of visionary mystics, and was made specially prominent in Theosophy by its founder, Mme. Blavatsky, in order to bolster up her pretensions of being the depository of the esoteric doctrines common to all religions.

"One phase of this widespread system," alleged to be universal, "was the Mazdism or Mithralism, ascribed to Zoroaster as its founder which was the great rival of Christianity during the first four centuries of our era," says Mr. Wake. First, Mazdism and Mithralism are two different things—the latter being a corrupted offshoot of the former. Mithralism diverged from Mazdism or Zoroastrianism, as Buddhism from Brahmanism and Christianity from Judaism. The oldest part of the Zend Avesta, and the only part of it possibly written by Zoroaster or his immediate followers is the collection of five Gathas. In these, where we have pure Mazdism, the cult of Mithra, and even the name of Mithra, is entirely unmentioned. There was no Mithralism in early Zoroastrianism. In later times primitive Mazdism became commingled with the prevalent Magism of Medo-Persia and adjacent peoples, and the resultant Magian religion was very different from the purer faith of Zoroaster or Zoroastrianism. The worship of the solar deity Mithra, in connection with that of diverse other gods, formed a part of this corrupt Magism; but Mithra did not occupy the place of the chief or supreme deity, which was Ahura Mazda. From this impure Magism sprang the later Mithralism, which was a mixture of Magism with other mythologies and superstitions of the period; and in which the central figure was Mithra, not the Zoroastrian Ahura Mazda. Zoroaster certainly was not the founder of Mithralism, any more than Moses was the founder of Christianity or Vishwamitra and the other authors of the Vedic hymns were the founders of Buddhism. Neither Mazdism nor Mithralism is a form of a system "universal among the cultured peoples" of antiquity. In like manner as the language of the Avesta, the Zend, is closely allied to the Sanskrit, so is the Mazdian religion affiliated to that of India, the Vedic. Mazdism had its roots in the pre-Vedic Aryan religion; but that religion was never that of all cultured peoples. Aside from that of India, the original Zoroastrian cult had no connection with that of any cultured people of antiquity, except in a minor degree with those of the other Aryan peoples, such as the Greeks and Romans, whose culture at the time was largely in *future*. Zoroastrianism was disconnected with the great Semitic, Hamitic and Turanian faiths—those of Akkad, Babylonia, Assyria, Egypt, Persia, Israel, China, etc. And as for there being any esotericism in Mazdism, common to all other faiths, there is no evidence that such a thing as esotericism was known in the Mazdian religion. The alleged esotericism in this and most of the other ancient religions is, as stated, mythical—very largely an evolution of nineteenth-century speculation and fabrication, and never heard of in the ancient world.

Mithralism was, to some extent, a rival of Christianity in the early centuries; but not such a formidable one as some have claimed. This peculiar faith has, as yet, not received that critical scientific investigation which most of the other ancient religions have. The work of Lajard upon it is uncritical, unexhaustive, misleading. Various claims are made for Mithralism by superficial scholars which will not bear the light of searching analytical criticism. While Greco-Roman Mithralism probably exerted some influence in the growing faith, the extravagant assertions made in some quarters relative to the large indebtedness of Christianity to Mithralism are undoubtedly devoid of substantial foundation; inasmuch as the various things which it is asserted

were derived from the Mithral cult can all be traced to other sources, so far as their connection with Christianity is concerned. Among the Christian doctrines which Mr. Wake seems to think were derived from Mithralic germs are the Trinity, and the Atonement. The central idea, he says, of Pauline morality, the three-fold purity in thought, word, and deed, is taught in the Avesta; and with the Zoroastrians such purity, combined with faith in the great Mithralic sacrifice, constituted the essentials of religion. Here again we have Zoroastrianism and Mithralism confused together. There is no evidence that Mithralism possessed the Avesta, as we have it, or recognized its supremacy. Mithralism differed much from Mazdism and primitive Zoroastrianism, and there is no warrant for quoting the Avesta as evidence of the doctrines of first century Mithralism in the Roman Empire. Zoroastrianism did teach purity in word, thought, and deed, and Mithralism may have so inculcated. As this is a natural division of man's work, as everything that man does or can possibly do naturally falls under the three heads of thought, speech, and action—as it is impossible for man to do anything except to think, to speak, or to act—there is no necessity to predicate the borrowing by one religion from another of the injunction to think, speak, and act uprightly or purely. Moreover, I deny that in Pauline theology, or elsewhere in primitive Christianity, is found the positive injunction as to purity in thought, word, and speech which forms so marked a feature in Mazdism. A formulae added command to that effect is conspicuous in Mazdism. Where can a similar formula be found in Paul's epistles? The ethical teachings of Paul are closely in accord with those of Jesus of Nazareth. Jesus taught purity in the heart and inner life, as well as in outward act. But nowhere, either in his or Paul's teachings, as they have come to us, do we find the Zoroastrian formulated injunction to be pure in thought, word, and deed. The general idea is present in both of these moralists, as it is in the Old Testament and the Talmudic writers, and as it necessarily is in all definitely defined moral codes. It is incorrect to say that this three-fold purity, combined with faith in the great Mithralic sacrifice, formed the essentials of the religion of the Zoroastrians. Of these two distinct things, the first was an essential feature in Zoroastrianism, but the second was not. It was in Mithralism, not Zoroastrianism, that the so-called Mithralic sacrifice figured, while it can not be positively determined whether the three-fold purity was an essential feature or not in Mithralism. It is in Mithralism as *an idea*, distinct from Zoroastrianism that the alleged Mithralic sacrifice is prominent. It is not found in the Avesta nor in Mazdism; it was no doubt an accretion to Mithralism derived from other faiths. What was "the great Mithralic sacrifice"? Does Mr. Wake know its origin and purport? I know not. No one does. Many Mithralic monuments exist, upon which Mithra is figured as slaying a bull; but no one can tell the origin of this connection of Mithra with the slaughter of a bull, or what its significance is. It is not associated with Mithra in the Avesta, and it is not embraced in Parseeism, the modern Zoroastrianism. It is a foreign element tacked on to primitive Mithralism. Various discordant theories have been broached as to the meaning of the slaughter of the bull by Mithra. It is only one conjecture among many that it was connected with sacrifice and purification, but this is bare surmise, nothing more; there is no more evidence that it is true than there is of the truth of any one of the many other variant theories regarding the meaning of the Mithralic bull-slaughter. But granting that it did symbolize expiatory sacrifice, what possible connection can there be between this and the Christian doctrine of the Atonement. We know positively the origin of the doctrine of the atoning sacrifices of Jesus. Long before the contact of the Jews with the Zoroastrian Persians in Babylonia, sacrificial animal atonements were prevalent among the Israelites; and this sacrificial atonement for sin was in universal vogue among the Jews in the days of Jesus and Paul. After the execution of Jesus, Paul in the course of time evolved the idea, based upon the Jewish time honored sacrificial system, that Jesus, by his death on

the cross, became the great sacrifice the sins of mankind, and that therefore no further sacrifices of animals as offerings, etc., were required. Jesus once for all, had made atonement; all; hence the Jewish sacrificial system was abrogated. This we find plainly taught in the Pauline epistles, including the epistle to the Hebrews, written by Paul. It is beyond the shadow of a doubt that the Christian doctrine of the atonement was founded primarily and exclusively upon the Jewish sacrificial system, whose origin is lost in the mists of time. "The great Mithralic sacrifice" had no more to do with the evolution of the Pauline doctrine of the Atonement than it had to do with the evolution of polygamy among the Mormons.

As the doctrine of the Trinity was unknown in Mazdism and Mithralism, while triads did exist in other contemporary religions, it is extremely far-fetched to derive the Trinity from the Mazdian cult. How the Trinity of Father, Son, and Holy Spirit could be evolved from germs in Mazdism, I am at a loss to understand. I find no record of triads of gods in Mithralism or Mazdism. But there were triads in Chaldea, Assyria, India, Egypt, etc. A triad, however, is not a trinity. A triad is the association in worship of three distinct gods, who remain distinct and do not constitute one being. Egypt had many triads; as, Osiris, Isis, and Horus, father, mother, and son. A trinity is a tri-unity, the union of three in one, the three forming one being. The Christian Trinity consists of three forms of the one God, not three distinct gods. The only real trinity, besides that of the Christians, that I have noted, is the trimurti of India, "from tri, 'three,' and murti, 'form'";—the "three forms." This is composed of Brahma, Vishnu, and Shiva, who are three forms of the one great god Brahma. The Christian Trinity was certainly not derived from this. It is probable, though, that the many triads in the Pagan world it flattered to some extent the definite formulation of the Christian Trinity. But Mazdism and Mithralism could have had nothing to do with the matter.

In a subsequent paper the alleged connection of Buddhism with Christianity will be considered.

To be Continued.

Knowledge is the soul of civilization. The LIGHT OF TRUTH dispenses this in every issue. If you wish to be a factor in the new civilization, remail your paper to an acquaintance in the rural districts where light is scarce.

### Typographical Accuracy.

The difficulty of insuring typographical accuracy in a book is illustrated in the following story, which has been going the rounds of the press. A publisher once made up his mind to publish a book that should have no typographical errors whatever. He had his proof corrected by his own proof readers, until they all assured him that there were no longer any errors in the text. Then he sent proofs to the universities and to other publishing houses, offering a prize of several pounds sterling in cash for every typographical mistake which could be found. Hundreds of proofs were sent out in this way, and many skilled proofreaders examined the pages in the hope of earning a prize. A few errors were discovered.

Then, all the proof-sheets having been heard from, the publisher felt assured that the book would appear before the public an absolutely perfect piece of composition. He had the plates cast, the editi printed and bound between expensive covers—because, as a specimen of the printer's art, it was of course unique in literature and exceedingly valuable to bibliophiles. The editions sold well, and was spread all over the country. The publisher was very much pleased with himself for having done something that had hitherto been considered an impossibility. Then his pride had a fall, for six or eight months later he received a letter calling his attention to an error in a certain line on a certain page. Then came another letter announcing the discovery of a second error in this perfect book. Before the year was up four or five mistakes were found.—*True Flag.*



# One of the Greatest Inventions of the Ages!

The Basic Principles of Christianity—  
as Proved by Science!

EDISON'S TRIUMPH.

H. B. KIMBLE, M. D., D. D.

We progressive people who have so long declared that there are three grades of light, such as the visible and the still finer psychical, which can penetrate all substances just as light penetrates glass, have now been justified by the discoveries of Hertz and still more by Edison.

My "Principles of Light and Color," the second edition of which is now being issued, was written twenty years ago and first published in 1878. In that work I laid out the different colors of light and color, including what Marie Knichenbach called violet, which is one octave above the colors which appeal to our outward vision, and the psychical, which is two octaves above. I showed how persons who could go into raptures with these higher grade lights would be able to see through substances which are usually opaque, in a way to cause true clairvoyance, and then proceeded to demonstrate the wonderful revelations of mind and the interior universe that were thus made known. *Esotericism's Magazine* commended the work, excepting the facts of this inner vision, which it called the "occultistic view of an enthusiastic seer." And now the slow, plodding scientific world is beginning to find out that these occultistic are founded on eternal truth. In the above named work I have given the visible colors of the cathode or negative pole, which being more luminous with its yellow and orange rays than the anode, is the proper one for purposes of vision. Some think that these cathode rays might be important for destroying microbes, but that is a mistake as the anode is where the blue rays predominate, are the true antiseptic power, and the ordinary blue light would be best for this purpose. The rays above the violet, called fluorescent, belong to the visible grade.

With these remarks I will introduce the following account of Edison's magnificent achievement as given in the *New York Journal* of March 22:

Mr. Edison last Friday succeeded in penetrating the human body with the naked eye. He looked into the heart and lungs, and examined the arteries, the blood vessels and muscles of one of his assistants.

Mr. Edison has, perhaps, reached the crowning glory of his life—he has opened the door which at once revolutionizes and incalculably widens the horizon of the medical world.

The great inventor has fulfilled the promise made to the world through the *Sunday Journal* one week ago—he has laid bare to the eye of the physician and the surgeon every organ and tissue and bone of the human body. The simplest mind can grasp what this means in the diagnosis, the treatment and the actual observation of the progress of internal diseases.

It is very simple to Mr. Edison. With the powerful cathode light behind his patient he gazed through a screen of prepared chemicals and saw every organ of the body as plainly as he sees the dishes on his dinner table.

If his subject stands very close to the light nothing whatever is seen—the light goes through bones and every thing, just as sunlight goes through glass.

If the patient steps a foot or two away from the light the human skeleton stands revealed.

A step farther from the light, and the muscles, sinews, and organs of the body appear as plainly as if there was no outside covering of flesh.

And so on, as the distance from the light and the focus is changed. Mr. Edison is now completing a fluorescent screen eight feet high, which will enable him to see all this from the top of your head to the sole of your foot.

Through the *Journal* last Sunday Mr. Edison told how he could, with proper arrangement, see through a solid block of wood eight inches thick. It was a mere flimsy shadow at that time that

could be seen. Now an eight-inch block of wood offers no more impediment than a lace veil. Last week Mr. Edison was experimenting to find a fluorescent screen.

"When I find that is the most perfect screen I shall see anything I want to see as much as the light does are perceived."

The screen has been found, and Mr. Edison has made good his promise.

"Here," he said, pointing to a great, box-like structure the size of a door, "that is my screen. I will have a man step in front of that, put four or five Crookes tubes round him, and you or I or a surgeon will look through him as clear and as clear as through the most made of glass."

"Head and all?"

"Yes, sir, head and all. We can look through his eyes into his skull, and see everything that is in his head there. A physician may diagnose his case in an instant. He will simply put his hand on the screen, and then penetrate him through from head to foot."

The fluorescent substance used by Mr. Edison, and declared by him to be the most perfect thing of the kind discovered so far, is tungstate of calcium. In other words, tungstate and lime. The two substances are fused in a furnace, and at a proper degree of heat form the crystals, perhaps one eighth the size of a French pea. These crystals are glued to a piece of paper by means of celluloid, a transparent colloidal paste. In the case of the huge screen that Mr. Edison is building for taking at a glance the entire internal organs of a man, the crystals would be spread directly on an inch plank.

A MILL-WORSE SCREEN.

The screen is made in the shape of a miller's wheel, standing on end. The face on which the crystals are applied will be about eight feet high and four feet broad. To this face will be fastened slats that will stand toward to a sharp point. At this point there will be left a slit just large enough to see through with ease. This slit will be protected by means of a rubber flap in such a way as to exclude all light when the eye is applied to it. The screen will be set up so that the side on which the tungstate of calcium has been glued faces a row of four or five Crookes tubes, set one above the other at an equal distance. The person to be examined will then step in between the screen and the light, and he will be instantly penetrated and become visible to the eye of the examiner at the screen. Every defect, every organ, will be laid bare to the physician or other person who is making the examination. It will not be necessary to go to the trouble of disrobing, as the obdurate work will be penetrated as if it were the flimsiest muslin netting.

"But if you penetrate the bones of the skull will there be anything left at all to see?" I asked. "What a man dissolve into thin air and leave no impression?"

"We now have perfected our screen to such an extent," he replied, "that we can go through bones when we get the proper light about as well as we can go through some other substances. Of course, under these circumstances, when we get our current and lamps just right, we will be able to look through a man, leaving nothing to be seen, unless, indeed, there are foreign substances, like metals, which do not absorb the rays. When we are looking for such foreign substances we will use the full power and have only a vague shadow outline of the bones. But in ordinary cases, where we don't want as much strength as that, we'll see just as much or just as little as we desire by changing our focus."

A RAY OF WONDERFUL POWER.

"At three feet from the row of Crookes tubes, let us say, the rays are so powerful that they will penetrate everything and show nothing on the screen except a vague shadow. Then at four feet, matters become more distinct, the rays are not so powerful and show an outline of the bone. At five feet we see the bones distinctly; they are no longer penetrated. At six feet we see the bones and the internal organs of the body. And so we proceed until we get the proper focus. If it is desired to cut off the entire body, except a certain portion which we desire especially to examine, nothing is easier. We put up a shutter, just as we do in a camera, and shut off everything that is not to come under observation.

Mr. Edison had run out for a few moments from the dark room, in which he was experimenting, and was standing before a new chemical that was to be used in the test. He got what he wanted, and after watching the X rays come up and die down and come up again in the Crookes tubes that were on the passage for examination, he said:

"Now, there you are, there on the screen, 'X rays' in his assistant." That looks perfect, doesn't it? As far as we can see, we have there the X rays, the same quality that exists when we get out our best results. That's what is outstanding. For now you take this screen and look through it, everything is pitch dark, perfectly black. Try it yourself."

The wizard handed me the screen, which is a substitute of the big screen which he proposed to use for his life-size examinations. It looked no unlike the bottom of a small child's mill.

"That," explained Mr. Edison, as he passed the screen along "is the most familiar form in which to get up the screen for experimental work."

What would have been the open end of the bottom in a child's mill was covered with glassed pasteboard, such as is used in the manufacture of shoe boxes, better than any. This pasteboard face was six inches square. On the inside it was covered with the tungstate crystals. Where the sliding slide of the bottom-like screen met, a slit about five inches long and as wide as was left for the eye. Looking through this slit everything was pitch dark, in side. Not a gleam of light was visible.

"Now we'll go in here in this other room, where we have got a tube that is fairly good, but only fairly, and you shall see the difference." The tube in question was connected and connected to the powerful current that was on tap in a few seconds a purplish blue light became visible. It gradually changed to a pale yellow.

"Try the screen now," said Mr. Edison.

Instead of the black darkness there was a brilliant white patch of light. It was intense without, however, being at all blinding. It was rather cold and lifeless, having very much the same of fog that unlighted night have if it were intensified fifty fold.

"Put your hand to the face of the screen. Do you see anything?"

What I saw almost made me jump back. There was every bone in my hand as clear and distinct and close out as if there had never been any flesh on it. As that it seemed rather horrible, this skeleton hand. But the sensation of horror soon melted down and there was an intense fascination in this being able to see the bones. The knuckle joints showed as plainly as did the longer bones. Every line and curve could be easily traced. Between the bones of the hand were wide spaces, such as are seen in the hands of skeletons in museums. Nothing was left of the flesh. In my absorption of this startling, novel spectacle, I forgot everything else until I heard Mr. Edison say: "Now try your wrist. Don't bother about moving your arm above or taking off your cuff. They form no impediment."

The screen was shifted to the wrist over the coat and cuff and wrist and everything else. The bones stood out as distinctly as they had on the naked hand.

A MARK OF PENETRATION.

Up and up the screen was shifted, reaching the elbow and then the shoulder, and still the wonderful rays went through everything, just as if there had been no skin or flesh there.

"What a pity," remarked the wizard, while I was still speechless at all this manifestation, "that we haven't got a really good tube, such for instance as we had last night. If we had, you could see things that would certainly startle you. Imperfect as our apparatus still is, we had no trouble in seeing through this sheet of metal, and when we got our rays strong enough, it will be no trick at all to see through four or five inches of iron."

"What use is to be the trouble? Why can't the force be increased with the tube you have there?"

"Because we cannot hold the vacuum when we put on the amount of force that I want."

To what slight extent solid substances affect the passage of the X rays when the fluorescent screen is used was

demonstrated by holding, first a wooden stick, and then a saw blade, just between the face of the screen and my hand. I then found my hand almost black, the stick the magnesium in and the hand still showed as clear and distinct. Apparently the magnesium which was certainly over half an inch thick, offered no more obstruction than if it had been no more than wood. Next I tried the two inch stick. Through that, too, the X rays went as clearly and quietly and brightly as they had through the magnesium, and the surface of the points of the hand remained perfectly clear.

"What I want," he said, "is this: I want to see a surgeon with a patient in his arm, the surgeon takes his X ray lamp and his fluorescent screen and then looks into the patient. The look through the arm, through the bone, if necessary, and sees just where in his body he got that fat a ready. Now, why should he want to photograph that? Simply a useless waste of time. Again, a man comes with a broken arm; a screen is fixed to the surgeon's eye, the X rays lamp is turned on and he can work with his eyes open, so he speaks, for he can see the fracture. He can see how to set the bone, see exactly where they join or not; see just as clearly as the oculist makes who shows fractured two pieces of wood. What would be the use of photographing in that case? I am done with the photographic end of it entirely. As for the other end, well, perhaps we may show you some thing to see that may be logically considered surprising."

The Federal Constitution guarantees religious freedom to all. The light of truth is an expression of religious freedom. Recall to your friends in the country where orthodoxy dominates.

## The Most Rigid Creed.

The Lutheran creed is certainly in altogether the most rigid and strict type of Protestantism. Luther himself brought this about by the stand which he took against other representatives of the earliest Protestantism. He did this especially with reference to the significance of the sacramental communion designated "the Lord's Supper." His view retained much more than any other Protestant view did the ideas represented in the Catholic doctrine of the mass. He applied rigid literalism to the words, "This is my body," and utterly refused to see liberality toward those who took this language in a purely spiritual sense. He thus not only carried over to Lutheranism a considerable survival of Catholic concepts, but he did this with a strictness and rigor which deeply influenced the Church founded by him. In our time this strictness of Lutheranism is more conventional and dead than it is in fact, and it has been maintained much more under the German government than it has among its adherents elsewhere.

Among English speaking people, and especially in America, the Presbyterian creed is altogether the most rigid and strict, Calvin having been, in respect to theological opinion, fully as rigid as Luther in respect to the material question of a save. In weight of character and solidity of intelligence, the English speaking Presbyterianism of America stands exceptionally high, and thus easily maintains conservative reputation. Its organization, moreover, is a close and strong one, against which individuals find it difficult to bring about any relaxation of strictness. There nevertheless exists a very considerable and a steadily increasing development of liberalism behind the conventionally strict retention of this powerful type of Christian Church and creed.—*See Outlook.*

High frequency currents have been found by L. A. Murphy and Chavira to attenuate the toxins of diphtheria and other diseases, and convert them into useful nutrients. The vitality of the microbes is not directly affected, but the liquid in which they live is modified through physical and not chemical action, it is stated. The effect of electricity upon animals infused with the toxin is a subject for further investigation.



# ONLY A STEP.

Continued from First Page.

promise that brought Harold down beside her, that of uniting in wedlock with her chosen mate at some early day, and as this pledge was spoken a smile of joy passed over the transfigured face, as the spirit placed his hands in benediction upon the heads of his children who knelt before his feet.

A moment of silence followed this exhibition of spirit power, and then the voice of Victor raised in solemn, earnest tones proclaiming: "What God has joined together let no man dare to put asunder," seemed to be the signal for a peal of mystic joy bells to ring out upon the air and a chorus of celestial voices to spring forth in song.

Next came a tableau of surpassing beauty—a tableau visible to the inner vision of all but Grace, who possessed not the clairvoyant sight of her favored friends—formed by a company of spirits, including Blanche, Nella, Salda, Harold's mother, and the parents of Isabel grouping around the kneeling pair, and wafting blessings upon their head—and in a moment more as if in compensation to Grace for her lack of sight, a cluster of snowy lilies wet with dew and fresh from the heavenly shore, fell from the ceiling within her lap.

But little more remains to be told. The purpose of our story is done, and those whose spiritual natures are awakened to the higher truths will be able to discern its meaning even as they read, while those who are not prepared to receive will heed it not, for "spiritual things are spiritually discerned," "the carnal mind can not discern the things of the spirit, they are foolishness to him."

A few months have passed away since the seance chronicled in this chapter. The home of Harold Bond—in the upper part of which is the studio in which rare works of his brush, and dainty gems of poetry from the pen of his gifted wife are produced—is often the scene of intellectual brilliancy and power. Batteries of fashion do not reign here, but men and women with a purpose in life, reformatory souls, intellectual lights, philanthropists, and even scientists gather here from time to time, while among the choicest guests at any of these assemblies are Victor and Grace, with their friend and associate Louise.

At first Isabel had doubted if it were best to wed—how could she leave her work and station at the Home, who could take her place? It was out of the question to think of Harold bringing his art and duties and career to the Home, but yet how could she forsake it to enter upon the occupancy of his beautiful residence in the larger town?

But it all came about naturally, and all the points at issue were decided by Blanche through the mediumship of Louise. Grace and Victor must remove to the Home and assume its charge. Victor had always been physician in chief and head trustee, and Grace could be matron and care taker. True, she was neither physician nor medium, but Victor could be the one and Louise the other, through whom all needful guidance could be wrought.

At first Grace demurred, feeling herself unqualified for the place, and unworthy to walk in the pathway that Blanche and Isabel had trod, but Victor had become so charmed with the prospect of once more living at the old Home, and of resuming the beautiful relations with his spirit guides there that he had held in former days, that he united his persuasions to those of his friends on both sides of life until Grace capitulated and assumed her charge. Nor was it a useless experiment. From the first her back seemed fitted to the burden, and strength was given her to do her work. As mistress of the Home she charmed all who visited and inspected it, and through her manner of presenting its methods and its claims to public notice, she succeeded in winning many a handsome donation to its treasury. To the inmates, sick, or well, youthful or aged, Grace became a shining light whose pleasant voice and cheerful step were welcomed whenever they were heard. Truly, one who had known the lady in her earlier years would have marveled to see how well she fitted into this sphere of usefulness, but the angels knew and understood the power of that

disciplinary process that had opened her soul to the light and brought its beauty forth.

Louise, too, was a handmaid of great strength to Grace, a helper in every needful hour, through whose mediumship and musical talent—for they believed in and utilized music as a curative agency in this institution—great blessing was given to the inmates, high and low, and as this gentle lady felt that she had found her place, and had no wish to roam, it was settled that she should remain as a co worker with her friends.

When Isabel Clarkson removed from the institution to the home of her lover husband she did not withdraw her interests from the same, on the contrary she at once maintained her purpose of visiting the place several times a week—and of using hands and purse in its behalf, and as her carriage laden with helpful comforts for the Home continued to find its way to Forest Grove at frequent intervals one must conclude that her pledge will never fail. As for her husband he is not unmindful of the great humane mission of the Home and its worthy directors, for in addition to the sum of fifty thousand dollars that he paid into its treasury on his marriage morn, he continues to devote one tenth of his income to its support.

And what of Victor, dear faithful soul who, through all days of sunshine and storm, of good or ill report, of sacrifice or of reward, has kept his pledges to the angel world and has ever turned his face and steps toward the heights of progress and of truth? His has been a noble life whose sunrises are cast over the darkened paths of lowly lives in brightness and in cheer, and yet his race is only partly run; on, on, and ever on, over the rounds of that ladder of knowledge and of spiritual truth that he has set his feet to climb, knowing no defeat, no failure, and no fear.

His is not a kingly mein nor royal step, in appearance is far from powerful or commanding, unlike his comrade Harold, whose regal air and commanding form are marked among men, he wears no princely shape, but in soul at least and in spiritual growth he is peer among them all.

Al! In these passing years how happy, how satisfied he has become—time was when the temptations of the world, the flesh, and all that pertains to them beset him sore, but in the midst of every alluring charm his soul was faithful to the higher light, and the reward has come, for now only helpfulness and love are given him by the one whose life is linked with his, the one of all earthly friends most dear—his precious Grace.

Still, as the years go by he listens to sound of angel voices, and catches glimpses of the heavenly associates, who attend him in his work, and chief among them all is often seen the comely face of Blanche, his guiding star, and with no more fitting sentence can we draw this story to a close than with these lines which she has whispered to his soul:

Love is the watchword of the heavenly throng,  
Its banner darts o'er each celestial height,  
It is the angel whose triumphant song,  
Foretells the dawning of a glorious light.  
Love is the scepter that shall rule the world,  
And bring a diadem of peace to man,  
When from its fortress other wrongs are hurled,  
And joy completes God's everlasting plan.  
The End.

## For Ethical Culture Readers.

We have the works of Dr. J. H. Dewey on sale. They comprise the ripe thought and research of an able, pure mind:

Christian Theosophy Series—No. 1 "The Way, the Truth, and the Life," a handbook of Theosophy and occultism—Cloth, gilt, \$1. No. 2—"The Pathway of the Spirit," being a secret of the inner light, or intuition—Paper cover 75 cents.

Mystic Science Series—No. 2 "The Dawning Day," an application of the Christ teachings to the conditions of modern life—Paper 30 cents. No. 3, "Genesis and Exodus of the Human Spirit"—Paper 30 cents.

Occult Science Series—No. 1, "New Testament Occultism," the soul's divine powers and how to awaken them—Cloth, gilt, \$1.50. These are high class works, and should be in the library of every Spiritualist. Dr. Dewey is a teacher of rare attainment, and gives as a lesson which, if heeded, uplifts and strengthens the soul.

## The Southern Cassadaga Spiritualist's Camp-Meeting.

The annual camp-meeting at Lake Helen, Florida, has just closed. It was a success. The interest grew from the first day. The lectures and seances arrested the attention of the people for many miles around. The sincerity and energy of the management; the absence of fraud; the high moral character of the mediums and speakers; contributed to carry the meeting to a high plane of usefulness.

Lake Helen is located 150 miles south of Jacksonville. The camp is situated on the shore of Lake Colby. There is reserved a beautiful park around this lake, and a series of lots fronting this park are ready to be taken.

The hotel commands a charming view of the lake and park—erected last year by Mrs. Emma Huff and Mrs. Pettigill, of New York; it will accommodate about 75 guests. This season it has been under the management of Mr. Gregory, of Jamestown, New York—excellent caterers.

The public addresses were made by Mr. George P. Colby, Mrs. Carrie E. S. Twing, Dr. Charles P. Hidden, Mrs. Kate Stiles, and Mrs. Carrie Pratt. The platform tests were given by Mrs. O. P. Concannon. The public mediums present were Mrs. Bartholomew, of Jacksonville, trumpet; Mr. O. L. Concannon, materializing; Mrs. Carrie Twing, automatic writing, and Mr. Geo. P. Colby, trance medium.

Mr. Colby delivered lectures of merit when entranced by Seneca, a New York State Indian, a German doctor, and Alexander H. Stephens. Mr. Colby was brought here by his spirit guide some twenty years ago. Being in poor health he was told to come to Florida. He came up the St. Johns River, and when opposite Lake Colby, some fifteen miles to the west, he was entranced by Seneca and marched through the woods accompanied by a man named Gidding, and when he arrived at this lake, he was told to settle here; that here he would regain his health, and that by-and-bye he would see a colony of Spiritualists located on the land to the west of the lake.

This camp is located in one of the healthy places in Florida, where winters are like September in New England; where there is pure water; healing balm from the pine air, restoring persons afflicted with pulmonary or rheumatic diseases.

Mrs. Carrie Twing delivered a series of lectures, which won for her a host of friends.

Dr. Hidden delivered three scholarly lectures, and created a sensation by publicly curing a woman who had been deaf for many years.

Mrs. Kate Stiles won golden opinions for a valuable lecture, and was at once engaged for a course of lectures at Tampa.

Mrs. Carrie Pratt gave psychometric readings, which were appreciated. Mrs. Pratt is building a cottage here.

Mrs. Bartholomew is a remarkable medium. I had a sitting with her. My own relatives and friends spoke plainly; gave their names; spoke familiarly of matters of a private nature, giving me information such as could not be known to the medium.

Mrs. Concannon is one of the best test mediums in the country.

Mr. Concannon is one of the few materializing mediums who are willing to be placed under test conditions at every seance. In the most confined situation he sits all evening entranced, while male and female forms come out of the cabinet, walk about the room, converse with their friends, and sometimes dissolve in front of the curtain. At no time is the light extinguished.

Mrs. Twing gave a number of sittings for automatic writing, and "Iskobod" amused and instructed many by his witty messages.

Some twenty-seven shares of stock of this association have been sold this winter. At the annual meeting Mr. George P. Colby was elected President and Mrs. Emma J. Huff, of Lake Helen, corresponding secretary, to whom all communications relating to the camp should be directed. Dr. H. H. Brigham and wife are building a cottage here. Others who have built or will build this season are Mr. Clark of Oak Hill; Mrs. Carrie Pratt, of Boston; Mr. J. D. Palmer, of Hillsboro, Mich.; Mr. Concannon, Mrs. Hall, of Leominster, Mass.; Mr. Blackington, of Attleboro, Mass.; Mr.

Parcell, of Tampa, and Mr. A. D. Wiles, of St. Petersburg, Fla.

Lumber is much cheaper than in the North. A good cottage, 16x24, two stories high, with veranda and kitchen outside, can be built for some \$450. Several are being built for \$250 of smaller size.

The climate is not to be described. The air in February and March is as soft as in June in New England. Even when the wind blows from the ocean, there are no needles in the air to pierce the nerves of the rheumatic. Catarrh and bronchial inflammation subside. This pine air—this soft air—is a healing balm, and thousands of sufferers ought to come down here next winter and enjoy it.

H. A. BUDINGTON.

## Tampa, Fla.

On the 8th and 15th of March at Oddfellows Hall, the Tampa Psychical Research Society was most admirably entertained by Mrs. Kate R. Stiles, of Boston, Mass., an eloquent and very intellectual psychic. Scores of people could not gain admittance; the hall was crowded to its largest capacity.

Mrs. Stiles' subject on the 8th inst. was, "Why am I a Spiritualist?" Her demonstrations were very interesting and instructive. The closest attention was given by a highly intellectual audience who could appreciate the angelic ministrants given through Mrs. Stiles' powers. Her clear-cut delineations were very satisfactory, and readily recognized by the relatives and friends in the audience receiving the communications.

Mrs. Stiles delivered two lectures on the 15th inst. of a high order, and the seed was well sown in a productive field of thought; and those that have followed this noble co worker in the cause of truth are reaping a golden harvest.

Dr. C. W. Hidden, of Newburyport, Mass., the noted physician and hypnotist, also the world-renowned medium, Rev's. O. L. and Edella D. Concannon, of New York, are filling engagements with our society during the remainder of this month with grand success.

W. L. D. CORR. SEC.

## Spirit Photography at Dallas, Tex.

For the information of Texas Spiritualists and all who are interested in the development of spirit photography, I desire to say a few words in commendation of Mrs. Sallie Aber, who has recently developed this beautiful phase of mediumship.

W. W. Aber, her husband, is a materializing and independent slate-writing medium, and has devoted some time to this phase of mediumship. Spirit photography but his time being taken in seances and private sittings he has turned spirit photography over to Mrs. Aber. They did good work at Sherman, Texas—many of the faces appearing on the plates were recognized.

During their two weeks stay in Dallas she devoted her time to this special work, and the results have been wonderful. Mrs. L. H. Willis at one sitting gets fifteen faces on the plate, and nearly all recognized as relatives and friends. One plate was placed in the plate-holder and held by Mrs. C. W. Watkins, and the picture of her brother appears on the plate, and on another plate appears the faces of her mother and daughter. To prove her honesty in this work she proposed on several occasions to take a marked plate from any who questioned her gift, and after the sitting have any photographer develop it.

Mrs. Aber is now stopping with her father, Capt. A. Whiting, Elms, Texas. J. C. WATKINS.

## Special Notice.

Mary T. Langley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnified paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

—Have you read "Life and Labor in the Spirit World"?



## Pittsburg Pickings.

Things are lively here, spiritually and physically. A ride up the incline is suggestive of the ascent that leads to the morning land, yet if one does not look outside the car there is nothing to indicate the upward flight. The car is continuously as level as any other; but when the eye takes in the surroundings, one quickly realizes that the car is climbing the hill at an angle of nearly forty-five degrees; and, as the top approaches, the look below is a reminder that makes the timid and uninitiated shudder and feel in a hurry to get out. My first ride up the rocky steep was associated with a sad mission; for I was going to minister to the sorrowing at the altar of death. The trying ordeal at the home of Archibald Kennedy, of Fairhaven, four miles south of Pittsburg, consisted in the funeral rites for Arthur Kennedy, three and a half years of age, while his beautiful sister Ellen, six and a half years of age was suffering terribly with pneumonia, and the next Tuesday, March 10th, she followed her little brother through the blind alley to the glorious immortality, leaving the stricken parents childless and alone. I knew the meaning of this, as I never could have known without a similar experience. "Death is death," wrote a dear friend, while my heart was aching, and the great eclipse covered all. Life continued in a sweet assurance, but it does not change the cold, silent fact that stuns the senses and mocks at our tears. Love may thrill through the gloom and sense a quiver from the resurrection, and the sobbings of sorrow may bring an echo laden with the music of the spheres to soothe and heal; but the stubborn reality as bounded by sense life forces a deep wrenching within that can not be subdued save by spiritual growth and experience.

Another call took me to McKeesport, to share the sorrow and offer the consolations of Spiritualism, with the benedictions of heaven in the home of Brother Sword. A bright boy of fourteen years, and a promising medium, was called hence on short notice.

The shadows hold the senses in eclipse, And leave our sobbing hearts to grope and ache. While our dear Hiram's love illumined lips, Sweet with the wine that from God's vintage drips, With us many still in social cheer partake.

There was a large attendance, and many for the first time heard the gospel of Spiritualism applied to the deepest needs of the soul.

Two visits to Smithton, thirty nine miles eastward, brought me in pleasant touch with an earnest band of seekers, and a good spiritual condition was tangible in all the air. There I was cordially greeted, handsomely treated, and enjoyed the fraternal spirit and social warmth of a hospitable, generous society, and the Universalist Church free for the dispensation of Spiritualism.

Back to Pittsburg in time to meet the progressive saints Thursday evening, who, in spite of the storm, with no devil to drive, no hell to frighten, no frowning God to fear and appease, came out in fairly good numbers to represent the cause and get the good of whatever lesson the hour might dispense to them.

The society is exceptionally fortunate in having the very best of music, which is the life of all religion. Mr. Elcher presides at the organ and sings with excellent taste, and Mrs. Wooster, with exquisite sweetness of voice and artistic execution, leaves nothing more to be desired in that department. The mental calibre of the people is such as to call for the best the house affords, as intellectual pabulum, and awaken good conditions for inspirational work.

Mr. F. A. Wiggin gave three evening entertainments last week, in his unique, phenomenal illustrations. As the situation appeared I saw nothing to discount in the character of his readings, nothing to suggest trick or evasion, and I could see no chance for any, and the number and variety of tests were something remarkable. His specimens of mind-reading were the most striking I have witnessed. He is a favorite in Pittsburg.

Mrs. Walt, who preceded me, drew full houses and created a sensation.

Mr. Grimshaw has served this society one year, and is now on his second year, with some outside engagements that permit of such interlopers as I, to be here for a month in his place. I am pleas-

antly located at the home of Dr. Dodge, 418 Penn avenue, and I enjoy the intelligent, good nature and social welcome they manifest.

The Ladies' Aid is active, and Mrs. Crilley gives tests at some of the afternoon meetings. A celebration of the forty eighth anniversary of Modern Spiritualism is announced for Tuesday, March 31st, with a supper, social feast, and spiritual varieties to suit varied tastes, and all seasoned with faith, hope, and charity, and a breeze of Intellectualism fanning all into a flame of glory.

LYMAN C. HOWE.

### Liberal, Mo.

Our Spiritual Association is in a prosperous condition, and we are looking forward with pleasure for the 18th Anniversary. For twelve years this society has never let the opportunity pass without observing it. We had election of officers the first of March which resulted as follows: Mrs. L. H. Thompson, Pres., Mrs. Wm. Jones, Vice Pres., Mrs. A. L. Andrews, Sec., Mrs. Susie McGuffen, Treas., Bro. G. H. Waiser is ever ready to further on the work. He recently gave us an able lecture on the "Power of Thought." The Liberal Lyceum has held meetings every Sunday evening to a full house and are up to date in every good movement. They raised \$10.50 for the Frame case, where they tried to force a child to read the Bible in the school and also sent two large petitions to prevent God being put into the Constitution. The friends met on the 18th to celebrate the golden wedding of Mr. and Mrs. Elisha Branson, formerly of Greensborough, Indiana, staunch Spiritualists and every way worthy people.

After being refreshed in mind and body and the leaving of fifty golden dollars presented by their four years old grandson Harper Lindsey, the friends returned home leaving many golden wishes with the aged bride and groom.

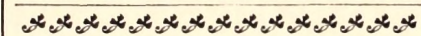
L. H. THOMPSON.

### The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

HOOD'S PILLS become the favorite cathartic with all who use them. All druggists. 25c.

Education is the great power that is to uplift and bless humanity, and in the higher life the best forms of enlightenment are offered free to all.—"Life and Labor in the Spirit World."



## J. A. Burroughs, M. D., SPECIALIST

Does what others only claim. He comes before you with no wonderful offers or self-assumed titles. He offers no tests to the inquisitive or doubting. But if you are ill—if you are suffering with chronic lesions which physicians have pronounced perfectly curable if placed in their hands and a good fee remitted in advance and have then failed to receive a cure he would make you the following offer:

Send your name, age, sex, and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

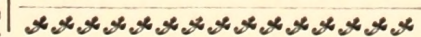
If this is satisfactory he will take your case and

### MAKE NO CHARGE FOR TREATMENT

till you are cured. Are you ill? Are your friends ill? If so, can you, can they, overlook this beneficent offer?

Write name and address plainly, and send this day to

J. A. BURROUGHS, M. D.,  
SAN DIEGO, CAL.



### NOTES FROM ALL POINTS.

LAKE PLEASANT, MASS.—M. W. Lyman writes that Mr. A. P. Blinn, of 603 Tremont St., Boston, Mass., will give all information concerning the New England Spiritualist Camp-meeting at Lake Pleasant.

BROOKLYN, N. Y.—Frank T. Ripley, the well known test medium and speaker, has just closed a successful month's engagement for the Woman's Progressive Union. He goes from here to New Bedford, Mass. for April, and for May to Erie, Pa. Mr. Ripley is now making up his dates for the fall and winter season. He has one or two open dates for camp meetings. Address all letters as per route.—Pilgrim.

OXFORD, O.—For some time past I have been noting the work of a noble and tireless worker, Frank T. Ripley. This season he seems to have eclipsed his former brilliant efforts. As a lecturer he is profoundly instructive, and his tests carry conviction to the heart. This is a tribute to a worthy lecturer and test medium, the one who brought to me convincing proof of the return and communion of the shining ones.—Alpha.

RICHLAND, MO.—We are organizing a spiritual colony in this neighborhood and although we have much opposition (it being a town of one thousand population and containing four churches) we are gaining ground. I have published several spiritualistic articles in our paper, all of which have its effect and then I also send my copy of the LIGHT OF TRUTH on the round of our spiritual friends and others who choose to read it, and of course it opens many eyes.—J. R. Combs.

PORTLAND, OREGON—Dr. Dean Clarke writes: "I did not go to Puget Sound with Dr. Schlesinger."

He is a first class test medium and convinces multitudes. I wish him well. I intend to start for Chicago soon and would like to hear from all places via Union Pacific R. R., where lectures are wanted. My inspirational gifts never were so good as now, and with intelligent audiences success is not doubtful. Terms to meet conditions. Would especially like to hear from friends in Salt Lake City, Denver, Topeka and all cities en route. Address, at once, Dr. Dean Clarke, Wm. Tell House, 1st and Market Sts., Portland, Ore.

DALLAS, TEXAS.—We had Prof. H. D. Barrett, Pres. N. S. A. with us on the 9th, 10th, 11th and 13th ult. Never have we enjoyed lectures more than these. Mr. Barrett is the right man in the right place. He shows forth the divine principle in man more than is often our privilege to meet and recognize. He delivered four lectures for our society although the weather was very inclement one evening we had a good sized audience. The last evening the hall was crowded. The Dallas Morning News gave good reports of Prof. Barrett's lectures. Prof. Barrett will be in the state about two weeks longer when he leaves for California. His departure has left a vacancy that none other can fill, and we bid him God speed.—Miss E. G. Mitchell.

BROCKTON, MASS.—At the afternoon meeting of the Advanced Independent Spiritualists on Sunday, March 22d, instead of the usual healing and developing circle we held a physical and test seance. Mrs. D. O. Tetrauit, of Lynn, was with us and her manifestations with the banjo in the clear daylight were truly remarkable. Mrs. Tetrauit sat in plain sight of all with her hands upon the table and even lifted the spread while the banjo was being played without any cessation of the music. She was followed by Mr. F. Carroll Pool, who gave seven or eight clearly recognized tests, in every case calling the name of the spirit present and spoke of some incident in their earth life which was very convincing to their friends. In the evening both Mrs. Tetrauit and Mr. Pool appeared and were followed by readings from Dr. C. W. Goodrich, and physical manifestations with the autoharp by Mr. F. E. Thomas.—Mrs. Mary R. Bond.

A good book to read for consolation and comfort is "Life and Labor in the Spirit World." Price, \$1.10, cloth bound; \$1.50, full gilt. For sale at this office.



## The Apex of Bicycle Perfection

is represented in the Monarch. All the bicycle goodness that the best bicycle makers know is incorporated in this king of wheels. No chronometer could be made with more care, or with greater accuracy. Every part of the

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### San Diego, Cal.

Mr. Ben M. Barney, an able medium is creating a staunch interest in Spiritualism in San Diego, Cal. Referring to one of his seances the *Vidette* of that city made some remarkable statements from which we clip the following. Mr. Barney said:

There is a vast difference between Spiritualism and spiritism; the time has come when Spiritualists should discourage all dark-seance business, and let the broad sunlight upon all genuine spirit phenomena; "free-lovism," and kindred children of carnality should be relegated to the rear, and honest investigators should carefully weigh all tests or messages coming through instruments whose lives were not as pure as the religion they preach. He also discouraged the use of intoxicating liquors of any kind; also tobacco in any form.

Then asking for quiet, he was instantly transfigured, so to speak. His whole manner, as well as appearance, was changed, and he commenced to give tests and messages—"from that bourne from whence no traveller returns." "I have the name of Hubs," said the medium. "He is the father of a gentleman in the audience. He says your Brother Lou is in New Mexico; that the reason you have not seen your spirit father is on account of your positiveness and doubt; that his son's name is Bayard," etc. "That is true," said the young man, "and I have a letter upon the table." Mr. Barney, without any hesitancy, found the letter, which was opened by Dr. Watts, of San Diego, who read the letter, which proved the above answers to be correct. Full names, in several instances, were given. In one case the name of a lady was given who had passed over only the day before in a far Eastern city. She manifested herself to her daughter in the audience.

### The Open Door, or the Secret of Jesus,

One of the most popular of Dr. Dewey's books, has been revised and enlarged by the addition of

#### PART III, "THE PRAYER OF SILENCE."

This is perhaps the most searching and practical of anything Dr. Dewey has written. It treats of the birth of a New Power—how acquired, the stupendous possibility, cause of failure, and the primary object; Seership and Mastery; Important Questions Answered; The True Christ Gospel; Prayer Necessary to Regeneration; Regeneration a Divine Work; Mistaken Methods; The Right Motive Imperative; Faith Basis versus Will Basis; How to Avoid Self-Hypnotization; God Our Only Dependence.

Price, post paid—paper, 50 cents. For sale at this office.

Ald the darkened soul by remailing a copy of this paper as you feel impressed.



H. B. Hammerland Cal.—April Five  
not continues to hold the opinion for-  
merly expressed that there will be no  
aid in this country during the present  
crisis. It has been no occasion to  
change his opinion in this respect up to the  
present. Spiritual as well as intellectual  
aiding and education since will in  
the future centuries serve to guide hu-  
man beings in their proper choice of  
an occupation upon the abundant good  
experience and observation do not prove  
that individuals in general meet and  
are satisfied with their most appropriate  
through in many cases such a wisdom  
does to forward even up to the earth  
and yet it is very desirable all should  
know. But an entirely rational for every  
man and which will provide proper  
education and opportunities in the  
present time and for a nation with the  
rest of the world. One can calmly wait until  
new advantages are provided if it  
should be like the many are living of  
the country completely upon the  
earth alone.



**Spirit Messages.**

S. B. BRITAN.

Good afternoon, Bro. Longley and friends. It is a great privilege to be invited to express my thoughts through the instrumentality of this medium, who has served so long and well as a gate way between the two worlds. For it is not only through these communications of love that flashes of remembrance and tender thought instruction from the friends in the higher life have gone forth to mortals through her organism, but also that she, and others who are medial instruments for this great work, have been able to convey to spirit intelligences flashes of thought, remembrances, kindly greeting, and even instruction from mortals to their friends in the spirit world. Therefore we say mediums stand as gateways of communication between the two worlds, and I for one am glad to recognize the fact, having been a medium myself while in the mortal form, standing for many years before the public as an exponent of the spiritual philosophy, taking the brunt of the battle which waged against the dissemination of truth as revealed by Spiritualism, and knowing what it is to bear the contumely and scorn of the great world that knows nothing of the higher altitudes of spiritual elevation. I can sympathize with the workers in every field of reform, and I know that their path is not an easy one, and yet this does not deter any willing soul from pressing on in the light, nor from sending out all the influence and strength and power of his being against that which is of error, or which binds human souls in bondage of any kind. But the pathway of the true reformer has always been that of a martyr, and it always will be. But our good friend and brother, Pierpont, kindly invited me to speak, for some correspondent had suggested that a spirit within our circle give his views about the crimes of the rich. It might require much expostulation upon the crimes of plutocracy, of the money monopoly, and the spirit of greed that possesses so many, and causes them to wage war in secret, and by sordid arts in avenues of trade and through the marts of business life upon those who are less favored and who are at their mercy. But I do know that vituperation will not mend the evil. Education must be the great instructor that shall elevate human thought to a proper consideration of the rights of man; law of justice; helpfulness of brotherly love; and when established, and society, which is the great criminal of the age, shall have instituted its various systems of instruction and reform, we shall have relief. We do not look upon this being accomplished for some time, and yet, unless we seek out the root of the evil, all labor will be for naught. We must take hold of the children; train their minds to a proper conception of the rights of humanity, of law of justice, and spirit of love; that we should take hold of the outcasts and provide them with home influences, and so build up a race and a generation in future days that shall make it impossible for the plutocrat to exist. Give my regards to all friends. Tell them that S. B. Britan still works for humanity, and waits for the coming day.

GEORGE M. STARNES.

I give you greeting, Mr. President, and to the good friends whom I see about; many of them are perhaps invisible to your eyes, though distinct to mine. I did myself among strangers mostly, and yet, although I have strayed so far from the old precinct of home and of fields of labor, I realize that there is no limitation to the enfranchised spirit. You will pardon me if I fail to express my thought as one might expect from me, but I am experimenting with a brain I have never seen before, and it is a fascinating study, since it deals with psychic law. Being a man of practical affairs and dealing with legal jurisprudence I was brought in contact with the law as framed by human minds on earth, and I had but little time to deal with that branch which belongs to psychical things, and now, having become released from the burdens of external affairs, I find my attention directed along lines which appeal to the spiritual. I can not call myself an old resident of the spirit world, but I feel that I shall not be long without an occupation. I am as yet a student, and not a teacher, nor a guide. There is so much to please me in the surroundings

of my present life that I have no desire to return. I have met my old friend, George D. Robinson, and we have exchanged opinions and compared notes on the spirit side of life. What a wonderful realm is opening to him (as it has been to me) and I venture to say that he would not return this hour to take upon himself the old conditions of life with the limitations of the body were power given him so to do. He has found that he was, in part, an instrument for spirit expressions and manipulation; that minds, wise in affairs of law and jurisprudence, attended him and gave him of their power, though he knew it not, and one part of the secret of his success was that he attracted to himself the immortal Rufus Choate, from whose suggestions and impressions came that which guided him along the pathway of mental achievement and of material success. I shall not say who it was that has been my own guide on similar lines of labor, for it would all become me, but I have found that I, too, was assisted by unseen powers. Give my greeting to my Massachusetts friends, especially those in the Western part of the State. Good old Calisapee is dear to my heart, as is all the surrounding locality with which I feel identified even now although I am a denizen of the spirit world. My change of surroundings in the physical life did not bring me the help and strength I desired. Now I understand why that was so. I tried to be liberal in tendency and thought, and now that I come back I know I have grown in mind and spirit because of the inner operation that I felt and yet which I could not name.

EX-GOVERNOR RODMAN M. PRINCE.

Through the law of attraction—as I presume, you people of that mode of thought would say—I am brought here to-day. One who has been in the harness of mental activity; one who has sailed with the ship of State and seen its broad banner flung to the breeze, who has tried in his own humble way to guide it into safety from storm and tempest, and, like the good soul that preceded me, I feel that I could not become sufficiently familiar with the law and the life of that country to explain it to the friends left behind, and yet, like him, I can say it is good to be there. Grand minds sit in comings in the spirit world; great souls that think not of self or self-interests, but of the interests of the many, unite in sending forth their influence of healing and of uplifting to those who are in bondage and in pain. I merely come to send greetings to friends, and to say that I am happy and that all is well with me. I come a long distance from my former home, but it seems fitting that I should send greeting from California, for in earlier days I was privileged to assist in raising the flag at Monterey in this State. Its ways are dear to my heart; the Pacific shores are bright to me, and it gives me joy to once more visit this golden clime. It was my privilege to be called a administrator of State affairs; although in the light that has come to me since I have entered the spirit world I might, had I the strength, follow, in some directions, other lines of thought and expression, yet, on the whole, I did what I thought best and in accordance with duty, and now call upon all who are true patriots to do that which is in accordance with their conception of duty and of right, and they will find no cause for self-reproach in this world. I have much to learn, and I am studying affairs of government in the spirit world. Not only am I privileged to associate with great souls identified with national affairs, that in former days occupied themselves with affairs of state in Civil Service, but I have met with some of the great old admirals and other officers who have sailed the seas, and in their presence feel the old stirring of the naval spirit of former years. Be kind enough to advise my friends of my desire to communicate with them privately, as I have many things to touch upon. I passed on from my home in Oakland, N. J.

CATHOLINE JOY.

Do you admit any who come? (Yes, we welcome all.) My friends are in Minneapolis, and it does seem to me as if I had to come a long way to try and reach them, for I do not know as I shall succeed. They are not Spiritualists, although they have friends who are, and who read your paper, so I have hope they will see my message. I bring them

remembrances and blessings from the spirit world; not only from myself, but from dear ones who are trying hard to help those struggling along on the mortal side; whose earth friends have trials to bear. I have seen Jennie sad because the clouds would not lift, and life seemed hard to bear; and I have tried many times to make her feel that there is light ahead and compensation for sorrow. I think if we could interest her through our friends who understand Spiritualism, and that she can get into communication with the friends on the other side, with Fannie, George, myself and others, that would help to lift the burden, and make her life more happy.

SUSAN BEECHER.

I have a daughter living in Brooklyn, N. Y. I have often tried to come to her, but all the time the door seemed to be shut. I have not been able to get in to say a word to the dear child, and she has had a heavy load to bear within a year, which has made her life seem almost dark, and if I could only let her know that mother is about, it might help her a little, because before I went away she used to bring her trials to me, and I would talk a little to her, and, somehow, the sun seemed to shine out again, and her sad heart would brighten up and she would be cheerful again. I do not want to speak of the nature of her trials, because it would make her feel bad, and the world has nothing to do with them. But she will know that mother's interest and sympathy are with her in all things. My daughter's name is Laura, and perhaps she will see my few words. They tell me that you put them in a paper that goes around about the country, and if she does she will be very glad. I will, sir, do my best to get it before her eyes, and I think I will. You will excuse a poor old woman, sir, for coming. I see a good many gentry about, but they were very kind to me, and asked me to step right up and I could say my little word.

JAKE FISHER.

I suppose you think I am a rough sort of a chap to be here in such good company, but a man that looks about and seems to have charge of things told me to step up and speak. I don't know whether I am out of the body or in it. I know I must be out of it, but sometimes I feel very much as if I were still in it. The last thing I knew I was in California—in Los Angeles—and was looking for something to do—mighty hard to get it, and it seemed as if everybody was in the same fix, and how sad and weary they were. I got out of sorts, and I had no way of getting back to Illinois, and knew that it would not be better if I did get back, so I tramped about, and it was pretty tough. Well, I don't know much about what happened until I went out and got in the hills; I think it was in the gloom, for I don't remember much more about it, and I fell upon my head, and things went round and round, and then I went to sleep. I was glad of it, and for some time it felt good. I felt better afterwards. I did not know I was out of the body. People I met told me to come here and tell you folks about it, and you would straighten me out. I got some people that used to know me, before I came to California, in Illinois not far from Chicago; and I do not know but they might like to know how it goes with me. I left my body some where out in the diggings, and perhaps it would be better if they know it; they may feel better a lot of it. I am pretty rough and not very clean; you know that a fellow can't keep clean when he is tramping around and looking for work, but if you will excuse me this time I will try to look better next time when I get around.

The LIGHT OF TRUTH is an advocate of all reform principles, whether social, political, or spiritual, and its readers can always count on something new each week. Send a sample copy to your friend in the country that he may be enlightened in a true way to happiness.

Lord Kelvin declared Marx had solved three out of the five problems of artificial flight. The two remaining ones, Dr. G. H. Bryan points out, have been now solved by Lilienthal and Pilcher, and all that remains is to combine the advantages of the two forms of apparatus in a single machine.

**VERIFICATIONS.**

To the Editor of LIGHT OF TRUTH.

In issue of March 7th there is a message from May Shaw. She refers to her home, having been in Chicago, saying, "there I served my little time of active mediumship for the cause I loved so well." I met May Shaw in Cleveland, Ohio. She was afflicted with lung disease, and could speak only in a whisper, and knowing that she had but a few more weeks to remain in the earth life, she was anxious to let us all know of the fact that her clairvoyant gifts had enabled her to witness in relation to the spiritual world and its inhabitants. VALENTINE NICHOLSON.

Indianapolis, Ind.

To the Editor of LIGHT OF TRUTH.

I desire to acknowledge and verify a message published in your issue of March 7th from my beloved daughter, Ruby. I can not command words to express my appreciation of it, coming, as it did, in response to a request voiced within the privacy of my chamber when alone, to sense and sight, only the Sabbath evening previous to its being given at the LIGHT OF TRUTH Circle. To me it is full of tests of her special personality. The title by which she speaks of me, "my darling mother," is as she always addressed me when we were alone during her last illness, was, in fact, her last utterance. The St. Maria is one whose life I once saved by special promptness in duty when needed. Being for many years a nurse, and thus caring for many of the aged through their final illness, as well as those of earlier years, I have been privileged to lay up such treasure as she details. The brother she mentions is the only one of three who would listen at all to anything coming from the higher side of life. Altogether the message is so fully characteristic of her as to be perfectly recognizable by all who knew her, as well as my life work. Please accept grateful thanks for the message, both from the medium through whom it was given and the LIGHT OF TRUTH Publishing Co., who so freely give to sorrowing hearts the comfort and cheer so greatly needed.

MYRA E. MCLEAN.

Ayer, Mass., Lock Box, 13.

# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you can't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 30 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.



(a) hat die entsprechende Darstellung durch "Wahrheit" ersetzt. "Wahrheit" ist nicht als Subjekt, sondern als Objekt zu verstehen. "Wahrheit" ist das, was die Aussage wahr macht. "Wahrheit" ist das, was die Aussage wahr macht. "Wahrheit" ist das, was die Aussage wahr macht.



























years after the quotation was made which you take not from him but from those who lived to regret ever using them.

I always regarded Mr. Randolph as in some respects a very able, though eccentric and in some particulars an insane man. I know no Spiritualist who regarded him otherwise. For the reason above stated I never quoted from him; and for the same reason, Spiritualists who understood him always let him alone. He tried for a few weeks to renounce Spiritualism, but when he loaded his guns too heavy the church would not use him for anything else than a cats paw, so he renounced them and again called himself a Spiritualist. He then wrote a new book called "Dealings with the Dead." In that he made a slight attempt to harmonize his contradictory positions.

Dr. W. B. Potter, who you next quote, tried for years to get Spiritualists to notice and boost him as an advocate of Spiritualism, but he failed; they never had any use for him. Now he has worked for nearly thirty years for notoriety as an opponent; he has never succeeded in attracting any attention from any others except those who wanted to find words to fill up a quotation against Spiritualism. As his guns, like yours, are all more dangerous at the breech than at the muzzle, those who quote from him generally find out they have made a mistake.

You next make yourself appear, if possible, more ridiculous than ever by changing the Ten Commandments as you pretend you would imagine Spiritualists would have them. As you believe the Ten Commandments are all abolished, not one of them binding only as they are re-enacted in the New Testament, your effort makes you appear to one who understands your peculiar theories, more like building up a man of straw and making an effort to knock it over, than even your former efforts in that direction; that seems entirely unnecessary.

You seem to think Lucifer, the devil and Satan, all one; which shows that you partake of the ignorance of the average unreading Christian. You say:

Then it would be eminently proper for such as observe the Ten Commandments of Spiritualism to imitate the example of Lizzie Diten, a celebrated trance lecturer, and pray to the devil. She opened a prayer as follows: "O Lucifer! thou son of the morning, who fell from thy high estate and whom mortals are prone to call the embodiment of evil, we lift up our voices to thee."

Satan evidently has a great desire and ambition to be worshiped, for he made the Savior the offer of all the kingdoms of the earth, if he would fall down and worship him.

Lizzie Diten did pray to Lucifer, but did she pray to an evil one? No, she prayed to one "whom mortals are prone to call the embodiment of all evil." The meaning of the word Lucifer, a word which by the way does not occur in the Bible, is light bearer. Now, if you had read that prayer instead of the brief quotation which you take at second-hand from an enemy, you would have found that she was praying for light, for wisdom, and for purity. To whom should she pray for light if not to the bearer of all light? When you try to limit Miss Diten's knowledge by your ignorance, you make a very serious mistake.

My dear brother, what would you do for material to light Spiritualism if you had not got hold, either at first or second-hand, of Eld. Waggoner's "Nature and Tendency of Modern Spiritualism," or Eld. Grant's "Spiritualism Unveiled"? Those pamphlets supply you, either at first or second hand, with all the ammunition you use in your battle against the truth.

You next quote and comment as follows: "A. B. Child, one of the most popular Spiritualist authors, wrote a book called 'Christ and the People.' It was highly endorsed by Hull's Monthly Clarion, May, 1886. In the book he says: 'The present laws of marriage will be abandoned, . . . A religion more spiritual will be acknowledged. . . . This religion is simply desire.'"

Permit me to offer a few brief comments on the above. In the first place I must say the prophecies in it are much more largely fulfilled than the writer anticipated would have been in so short a time. The book was written, I think, in 1864 or 5 (Hull's Monthly Clarion was

not published after 1866.) The then "present marriage laws" have all been abandoned or so changed as to be hardly recognizable. At that time, in many States, the law permitted a man to whip his wife; the woman could hold no property, could not sue or be sued. Religion to day does not consist half so much in forms and ceremonies as it did at that time. "A religion more spiritual" is almost universally acknowledged. This thing will go on until every desire will be "pure and holy," then no matter what the desire is it will be the "religion of the soul." If you had obtained the whole of the quotation you pretend to quote and had placed the author's words where you put the periods to signify that something has been left out, you and your readers could have understood the matter better. Not having the book with me I can not supply the omitted parts.

Now, you say this is simply exalting lust, passion, appetite to the highest position of religion. I emphatically deny it. It is bringing the man up to where every appetite will be governed by purity—by what is called religion. One having so little spirituality as your book indicates you possess, would not be expected to comprehend this. For this you are not to blame. Your misfortune is that you try to make your ignorance a standard of knowledge. Now rest; other rods are in pickle for you.

Free thought is the mother of civilization. Spiritualism exemplifies this in fullest measure, for it frees the mind from fear and superstition, and makes the soul happy. The LIGHT OF TRUTH is its medium. Send your friends a sample copy.

### Looked Ahead.

To the Editor of LIGHT OF TRUTH.

I very much appreciate "Glimpses of Spiritualism in Other Lands," etc., by Paul Avenel. Thanks to him of all my soul. It is just the thing I was craving for. I used to take *La Revue Spirite* for years and other spiritualistic publications of Europe, but since our "hard times" here I had to discontinue, and thus found myself cut off from the rest of the world. Mr. Avenel's remarks about the French spirits etc. are very correct. I became a Spiritualist about twenty years ago through the five books of Allan Kardec, which I used to call his Pentateuch. His other remarks about Sully Prudhomme are very sensible too. I was born and raised in the glories of the Roman Catholic Church by very devout, pious parents, while two cousins, ours, and many others of my family were employed by the clergy and the Church. No wonder I still feel some stings, and understand, Prudhomme, Renan, and others. But thank God and his good angels, I learned to look ahead, leaving behind the lifeless niches of the past. The whole expose of Paul Avenel is a rare treat to me.

ISADORE PLAQUET.

Written for the LIGHT OF TRUTH.

### A Strange Phenomenon.

Will some student in physiology explain the cause and give a reason for the facts that follow?

At twenty five years of age a person who is now near seventy had a habit of biting the finger nails in place of resorting to knife or scissors when trimming was required; the teeth were also used for scraping the nails instead of using a file. This scraping process left longitudinal scratches, or creases, running the whole length of the nails. It has been more than thirty years since the practice was discontinued, but, to day, the nails show the teeth marks as distinctly as ever. Some eight years ago one of these nails was torn from the finger by being caught in machinery. The new nail is clearly and distinctly marked on the old lines. About a year ago this party lost a thumb nail by a stroke from a hammer. This nail, like the other, is perfect, except for marks of teeth that mar its entire length.

C. H. MERRY.

We rise to the light as we lead others to the height we have attained. Remailing a copy of the LIGHT OF TRUTH to a friend is a good beginning.

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Physical, Mental, and Spiritual Condition, GIVING PAST AND FUTURE EVENTS, telling what kind of medium you can develop into, if any, and what business or profession you are best calculated for to be successful in life.

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years after the quotation was made which you take not from him but from those who lived to regret ever using them.

I always regarded Mr. Randolph as in some respects a very able, though eccentric and in some particulars an insane man. I know no Spiritualist who regarded him other wise. For the reason a love stated I never quoted from him; and for the same reason, Spiritualists who understood him always let him alone. He tried for a few weeks to renounce Spiritualism, but when he loaded his guns too heavy the church would not use him for anything else than a cats paw, so he renounced them and again called himself a Spiritualist. He then wrote a new book called "Dealings with the Dead." In that he made a slight attempt to harmonize his contradictory positions.

Dr. W. B. Potter, who you next quote, tried for years to get Spiritualists to notice and boost him as an advocate of Spiritualism, but he failed; they never had any use for him. Now he has worked for nearly thirty years for notoriety as an opponent; he has never succeeded in attracting any attention from any others except those who wanted to find words to fill up a quotation against Spiritualism. As his guns like yours, are all more dangerous at the breech than at the muzzle, those who quote from him generally find out they have made a mistake.

You next make yourself appear, if possible, more ridiculous than ever by changing the Ten Commandments as you pretend you would imagine Spiritualists would have them. As you believe the Ten Commandments are all abolished, not one of them binding only as they are re-enacted in the New Testament, your effort makes you appear to one who understands your peculiar theories, more like building up a man of straw and making an effort to knock it over, than even your former efforts in that direction; that seems entirely unnecessary.

You seem to think Lucifer, the devil and Satan, all one; which shows that you partake of the ignorance of the average unreading Christian. You say:

Then it would be eminently proper for such as observe the Ten Commandments of Spiritualism to imitate the example of Lizzie Dwen, a celebrated trance lecturer, and pray to the devil. She opened a prayer as follows: "O Lucifer! thou son of the morning, who fell from thy high estate and whom mortals are prone to call the embodiment of evil, we lift up our voices to thee."

Satan evidently has a great desire and ambition to be worshiped, for he made the Savior the offer of all the kingdoms of the earth, if he would fall down and worship him.

Lizzie Dwen did pray to Lucifer, but did she pray to an evil one? No, she prayed to one "whom mortals are prone to call the embodiment of all evil." The meaning of the word Lucifer, a word which by the way does not occur in the Bible, is light bearer. Now, if you had read that prayer instead of the brief quotation which you take at second-hand from an enemy, you would have found that she was praying for light, for wisdom, and for purity. To whom should she pray for light if not to the bearer of all light? When you try to limit Miss Dwen's knowledge by your ignorance, you make a very serious mistake.

My dear brother, what would you do for material to fight Spiritualism if you had not got hold, either at first or second-hand, of Eli Waagener's "Nature and Tendency of Modern Spiritualism," or Ed. Grant's "Spiritualism Unveiled?" Those pamphlets supply you, either at first or second hand, with all the ammunition you use in your battle against the truth.

You next quote and comment as follows: "A. B. Calid, one of the most popular Spiritualist authors, wrote a book called 'Christ and the People.' It was highly endorsed by Hall's Monthly Clarion, May, 1896. In the book he says: 'The present laws of marriage will be abandoned, . . . A religion more spiritual will be acknowledged. . . . This religion is simply desire.'"

Permit me to offer a few brief comments on the above. In the first place I must say the prophecies in it are much more largely fulfilled than the writer anticipated would have been in so short a time. The book was written, I think, in 1864 or 5 (Hall's Monthly Clarion was

not published after 1866.) The then "present marriage laws" have all been abandoned or so changed as to be hardly recognizable. At that time in many States, the law permitted a man to whip his wife; the woman could hold no property, could not sue or be sued. Religion to day does not consist half so much in forms and ceremonies as it did at that time. "A religion more spiritual" is almost universally acknowledged. This thing will go on until every desire will be "pure and holy," then no matter what the desire is it will be the "religion of the soul." If you had obtained the whole of the quotation you pretend to quote and had placed the author's words where you put the periods to signify that something has been left out, you and your readers could have understood the matter better. Not having the book with me I can not supply the omitted parts.

Now, you say this is simply exalting lust, passion, appetite to the highest position of religion. I emphatically deny it. It is bringing the man up to where every appetite will be governed by purity—by what is called religion. One having so little spirituality as your book indicates you possess, would not be expected to comprehend this. For this you are not to blame. Your misfortune is that you try to make your ignorance a standard of knowledge. Now rest; other rods are in pickle for you.

Free thought is the mother of civilization. Spiritualism exemplifies this in fullest measure, for it frees the mind from fear and superstition, and makes the soul happy. The LIGHT OF TRUTH is its medium. Send your friends a sample copy.

### Looked Ahead.

To the Editor of LIGHT OF TRUTH.

I very much appreciate "Glimpses of Spiritualism in Other Lands," etc., by Paul Avenel. Thanks to him of all my soul. It is just the thing I was craving for. I used to take *La Revue Spirite* for years and other spiritualistic publications of Europe, but since our "hard times" here I had to discontinue, and thus found myself cut off from the rest of the world. Mr. Avenel's remarks about the French spirits etc. are very correct. I became a Spiritualist about twenty years ago through the five books of Allan Kardec, which I used to call his Pentateuch. His other remarks about Sally Prudhomme are very sensible too. I was born and raised in the giron of the Roman Catholic Church by very devout, pious parents, while two cousins, *curses*, and many others of my family were employed by the clergy and the Church. No wonder I still feel some stings, and understand, Prudhomme Renan, and others. But thank God and his good angels, I learned to look ahead, leaving behind the lifeless notions of the past. The whole expose of Paul Avenel is a rare treat to me.

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